The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE OLYMPIC GAMES

THERE are two statements concerning next year's Olympic games to which we direct the attention of our readers. A year ago Dr. Otto Pelzer, the miler, wrote as follows: "We are delighted that these games are to be held in Germany. But of course we are thinking less of the propaganda value from the sport point of view, than of the opportunities afforded to impress upon foreigners the significance of the New Germany." A few days ago—on July 26, to be exact—Mr. Avery Brundage, president of the American Olympic Committee, issued the following statement: "I haven't heard of anything to indicate discrimination against athletes of any race or religion since last year, when there were reports that Jewish athletes would not be permitted to compete." We commend the insight of Dr. Pelzer. He got the point at once. But in behalf of Mr. Brundage it can only be urged that keeping track of the sport world leaves no time for other investigations. What follows is directed particularly to him. If he is interested or sceptical, we are here to answer.

We shall not go into the problems of the Jew. Others are better able to discuss them. What interests us is the fact that in 1920 a central organization, the Deutsche Jugendkraft, was organized to coordinate and foster the athletic work of German Catholic young men. To this could belong all members of youth groups who were interested in sport. The idea behind the venture was constructive. Believing in the value of the so-called "masculine virtues," the leaders of the Deutsche Jugendkraft knew how to develop enthusiasm and how to foster a sense of form. In 1932 the total membership was nearly 1,000,000.

It was very particularly this organization which Catholic authorities strove to keep intact when the Nazis had come to power. The Concordat arranged between the Nazi government

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and the Vatican during 1933 guaranteed the rights of such Catholic organizations as did not engage in political activity. Later on the Deutsche Jugendkraft was expressly and solemnly termed one such organization. Almost immediately, however, the Hitlerjugend began to insist that it alone was entitled to train and educate German youth. Baldur von Shirach, named supreme youth leader by Hitler himself, declared that thereafter "confessional youth groups" were out of the question, since for the rising generation "belief in Germany" took precedence over every other conviction. Meanwhile scores of attacks had been made on Catholic young people by Nazi authorities. Edicts forbidding appearance in public and the wearing of uniforms were interlarded with almost incredible acts of discrimination. Boys who did not belong to the Hitlerjugend suffered physical violence, insults and loss of employment.

The situation had reached a kind of "first crisis" during May, 1933, when the Nazi director of sports issued a vague statement which was used by the Hitlerite press to declare that confessional youth organizations were about to be disbanded and their sport activities prohibited. Thereupon, in behalf of the Deutsche Jugendkraft, Monsignor Wolker issued a rejoinder declaring that both the Chancellor and the Minister of the Interior had forbidden any and every local official to hold that the Hitlerjugend alone had a right to exist. The issue of the journal in which this declaration appeared was confiscated. During the months which followed, it required all the energy of the Vatican and of the German hierarchy to assure a modicum of liberty for the Catholic organizations.

That their insistence was not merely stubbornness but profound and necessary concern for spiritual principle will be quite evident to anyone who examines the official literature dished out to German youth by Rosenberg, Shirach and their associates. It is not merely anti-Semitic and brutal stuff, but is pagan to the core. Still further light is thrown on the matter by the experience of the Lutheran youth groups. Turned over to Shirach in a body by Hitler's right-hand man, Reichsbischof Mueller, these groups were told that full right to afford religious instruction would be given. In the fall of 1934, the Pastor supremely responsible for that instruction issued a public statement to the effect that he was no longer able "to assume responsibility for the children of Protestant parents belonging to the Hitlerjugend." He suggested that Shirach frankly admit his anti-Christian convictions, so that the Lutheran organizations might be restored to their original status.

So deep was the interest taken in the matter by Rome that official addresses were twice delivered to German Catholic youth. The first emanated from Cardinal Pacelli, whose anxiety shone so clearly through his diplomatic language that a veritable furore resulted in Germany. From November, 1933, to June, 1934, scarce a week went by that did not bring acts of violence and injustice. A sort of climax was reached when, during the blood purge, Adelbert Probst, young German Catholic leader, was murdered. The second statement came from the Pope himself, and is probably the most affecting utterance of his Pontificate. After praying for "those who are with us, and those who are not with us," Pius XI declared that even harder things might be in store for young German Catholics. But, he reminded them, one thing is certain: "God in His goodness and omnipotence will be with us, not against us." On the way home from Rome, the boy pilgrims to whom those words were addressed were assaulted when they reached the frontier. There was in Baden, where they entered, no ruling against uniforms or insignia. Nevertheless these were torn and stripped off, many boys were beaten, some were jailed.

We cannot go into the details of a story which is disgusting, revolting and yet on the other hand glorious. Just a few further specific allegations must suffice. On February 15 of this year, the annual athletic competition of German laboring youth was held in Berlin. In contrast to other years those attending were limited to members of the Hitlerjugend and the Arbeitsfront. About the same time, action was intensified against Catholics. In various parts of Germany, employees in the civil service were told that they would be dismissed unless their children became members of the Hitler organizations. In the Rhineland, a series of arrests were made. One boy was hauled to court for having sold the official organ of the Deutsche Jugendkraft inside a church—the charge being that this act violated an ordinance against communistic literature; two others were arrested and fined for having left a group flag in the rectory instead of in the church; and still others were jailed for having uttered suspicious remarks about the Hitlerjugend. A kind of second climax was reached in Cologne on June 16 when special services for young people in the cathedral brought a mob of Hitlerites to the doors. There was a riot which the police were seemingly unable to prevent, though a small body of lads with clubs and brown shirts were attacking a large Catholic throng which was counseled to offer no resistance.

And so on, *ad nauseam*. We have said plenty, and we can say more. The German Catholic organizations have been viciously attacked; their property has been confiscated; their leaders have been jailed and slain.

Now it is not our business to regulate the policy of the Olympic Committee or to tell any

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individual American athlete what to do. *But in the interest of justice and fairness we suggest that no Catholic, and no friend of the sport activities of Catholic institutions, ought to make the trip to Berlin. We request each and every organization identified with the Church to make it clear to its members that participation in the approaching games means endorsement of wilful and violent persecution. And we respectfully petition the hierarchy to warn the faithful concerning the issues involved, so that no Catholic young man or his friends unwittingly give to enemies of our faith opportunity to question the sacred solidarity of the Christian belief.* Of course all this may demand real sacrifice, but this is not the first and not the last time in history that an offering which hurts has been and will be laid on the altar of God.

Let there be no compromise. Mr. Brundage assures us that the German government has offered a kind of guarantee that no discrimination has been tolerated. We answer: A German government which does not respect a covenant solemnly arrived at with the Holy See will probably not bother a great deal about what it says to Mr. Brundage. It is inconceivable that Catholic America should not rise to the occasion. It will rise to it. We add that the news dispatches indicating that General von Blomberg induced Hitler to call off the attacks on Jews and Catholics do not in any way affect the topic under discussion. This is not an affair of two weeks, but of two and a half years.

Week by Week

SUBTLY blended with the music of politics are notes anticipatory of coming election motifs. That the President is working overtime to fortify certain defenses which he believes may play an important part in the next campaign is quite obvious. Equally certain is the disapproval with which important groups once allied with the New Deal are viewing the proceedings. They do not come out openly and term Mr. Roosevelt a fuss-budget, but that happens to be what they mean and what they gently insinuate. Keeping Congress in session makes no sense unless one is convinced that a third party threat is being made in earnest, to the disadvantage of democracy. Granted the chance that divers prophets of the Middle and Far West can hit upon a strong candidate, the President's last minute endeavors to steal their thunder—or as much of it as Congress can be induced to accept—may possibly be good strategy. If, on the other, the real trouble is not there but is to be found rather in a growing fancy (some at least maintain it is growing) that recovery is slow because government is constantly adding to the uncertainties which surround business, then commentators who like Mr. Lippmann and Professor Moley are alarmed at the trend of presidential thinking may prove to be good political guessers. At all events, the debates in which Congress is at present engaged seem to arouse very little interest. The nation is quite generally reminded of a white mouse chasing its tail around in a box, or of the gentle kine chewing and chewing and chewing.

The Trend of Events

The Wrong Conclusion

IN AN otherwise very useful article on the situation confronting German Catholic youth (New York *Herald Tribune,* July 28), Mr. John Elliott reached one conclusion from which we must emphatically dissent. He said: "If the plebiscite in the Saar can be taken as a criterion, the vast majority of German Catholics, especially the younger generation, put their country before their religion." If this statement is analyzed, it will be found to mean that the vast majority of German Catholics put their country first, because that is what they did in the Saar. But there was during that plebiscite no occasion to make any such choice. The Holy See remained quite noncommittal. The bishop of the diocese, who addressed several large assemblies, strongly urged the faithful to vote for reunion with Germany. And the leader of Catholic Youth Movements—a man who knew all there was to be known about Nazi methods—declared that from a religious point of view a pro-German vote was most desirable, because Saar youth would then be able to fight side by side with the youth of the Reich for Christianity. There was a small group of active Catholic supporters of autonomy, but they had at no time any authority save their own. Accordingly, if the history of the Saar proves anything, it is simply that the Church refused to use a political and diplomatic situation as a means of striking at Hitler. This firm desire to disassociate partizan from religious concerns, so characteristic of the later Popes, is sometimes difficult for Catholics themselves to grasp. We are therefore not surprised that Mr. Elliott, who is an uncommonly able correspondent, should have jumped at a conclusion for which there is no supporting evidence.

The National Life-line

HOW MUCH can a people stand? The query has been raised again in connection with Italy's Ethiopian adventure. It seems impossible that a country without any valid financial standing, and handicapped further by unemployment as well as dwindling trade abroad, should find the enormous funds needed to carry on a war for any length of time. More

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generally it has been argued that monetary stringency is the best defense against armed conflict. Nevertheless when a nation gets ready for the music of big cannon it is not impressed by such arguments. The principal concern is always with an inventory of its fighting strength. Is there ardent popular support for the undertaking? What is the morale of troops and workers? To what extent is the nation able to supply what it needs? If these matters can be decided upon favorably, the next step is to finance whatever purchases must be made abroad. We are so accustomed to thinking of gold stocks as backlogs of normal commercial activity that the more fundamental military purpose of those stocks goes unnoticed. A nation can drain its treasury to buy foreign credits and temporarily keep the price level on an even keel with the help of autocratic fiats. History affords dozens of examples proving how well the system works. The government gambles, of course, on winning the war. If, for example, Italy should gain control over a valuable portion of Africa, plenty of outside investors could be found to take an interest in mines, transportation systems and plantations. With the proceeds Mussolini could reline his treasury. Of course the gamble may be unsuccessful, as was the case with the American Confederacy or quite generally with the nations who fought the World War. But if a people does not shy from perishing on the battlefield, it is also unlikely to be greatly deficient in the gambling spirit. One seldom thinks of the morning after until it comes.

Hungry Children

IT IS not possible to analyze here in detail the not at all cheerful report just made to the New York Board of Education by the Division of Physically Handicapped Children of the Public Schools. In the nature of things, of course, such data are bound to be depressing. The story of even one handicapped child is depressing; and the mass of the statistics detailing what misery, helplessness and want can exist among children in a place as tremendous as New York would sober the most determinedly hilarious, even if there were assurance that every case could be adequately provided for. And such, of course, is not the situation in New York. The main difficulties stressed in the report are not those of children requiring therapeutic treatment. Such cases do present a real problem, as do the cases of children who cannot go to school at all—cardiopathic and epileptic cases, for instance; and it is clear that more will have to be done than at present to meet these problems, especially the second group. But the main physical handicap of New York's school children is malnutrition. Even in times of prosperity, this grim anomaly in the world's richest city is very serious, and has been met by the stopgap of a free lunch fund provided by the teachers. In conditions like the present, with the number of distressed families abnormally increased, the figures are appalling: 135,000 undernourished children in elementary schools; 18 percent of the total in elementary schools, and 5 percent more of the total than appeared on the 1929 statistics, when the undernourished were about 13 percent. A situation so cruel and so dangerous must be met at once, and generously, from the public funds—so much is clear. But let not New York City deceive itself that that is the permanent solution of this problem. What comes to light incontrovertibly from this whole mass of tragic figures is that the sustenance of the child belongs to the home, and that a system which makes that impossible can offer no real substitute.

The Sign

THE PASSIONIST FATHERS who are the publishers of the monthly magazine, the *Sign*, are to be congratulated on the occasion of the magazine's celebration of its fifteenth anniversary this month. Under the able editorship until a year ago of Father Harold Purcell, C. P., the *Sign* won wide recognition on its literary merits and what might be called, for want of a better word, its readability. It combined in what seemed admirable proportions the articles, stories and verse of general interest by the best Catholic writers available, with its matter pertaining to its particular function of giving information about and obtaining what help it could for the Passionist missions. The present editor, Father Theophane Maguire, C. P., is ably carying on the tradition. We were particularly touched by the heroic courage in charity which shines from the narrative in the present issue of a missionary nun in China. After describing the flight of the little company of which she was a member from the Reds in the interior of China to Hankow, she says simply of their adjustments to their new necessities: "Now that we had found the poorest section of the city, all that we wanted was to be allowed to minister to the wants of these people. Our desire was soon attained." The conditions which she describes and in which she and her companions moved like lights in terrible darkness, would be enough to plunge almost anyone into the apathy of despair who was not fortified as are the Passionist nuns and the Passionist Fathers by their daily contemplation of the life-giving mystery of Our Lord's suffering on the cross and His promise of the eventual solution of the enigma of suffering. All in all, the magazine offers real and variously interesting signs of the Faith and is a valued contribution to contemporary life and letters.

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THE CONSTITUTION AND SECURITY

By MICHAEL O'SHAUGHNESSY

Beyond any question, the collapse of NRA continues to becloud the social horizon. In the following paper, a liberal outlines what he thinks Congress can and ought to do for the good of the nation, as this was envisaged in the Constitution. He advocates the enunciation "of social standards that must be maintained throughout the nation in the production of goods that are to move in interstate commerce," so the goods that are otherwise produced can be excluded from that commerce.—The Editors.

IN A DISCUSSION of a matter of vital importance to the very existence of the Union, when so many men of equal authority so violently disagree, a discussion of the Constitution and economic security by a humble layman, with a sense of social justice and no knowledge whatever of the legal quibbles that are distracting so many minds, may be helpful.

Since the Schechter decision by the Supreme Court, we have heard much of states' rights but nothing of states' duties. We hear much of the freedom of the citizen, but nothing of his duties to his fellow citizens, collectively, the state.

When the thirteen original colonies adopted the Constitution, to form a "more perfect Union," each reserved to itself the rights inherent in sovereignty, but each assumed certain duties toward all the rest in order that they might all collectively attain the advantages of a united nation. It can be safely said that each state received more from its association in the Union than it contributed to it, consequently its duties are greater than its rights. This position was justified when the republic of Texas applied for admission into the Union on terms different than other states had accepted, and was told that she would have to enter the Union on the same basis as all the others, and by so doing she would receive more than she could give. Each citizen was guaranteed his freedom by the Constitution, but in order that this guarantee might be maintained, each citizen assumed a duty to the state of so using his freedom as not to abridge the freedom of his fellow citizens. The citizen's duty to the state is superior to his rights under it.

Among the powers conferred by the states on the federal government, to form a "more perfect Union," was the power, which implies the duty, of the federal government to regulate commerce between the several states and foreign countries. Webster defines the verb "to regulate" as follows: "To adjust or control by rule, method, or governing principles, or laws." It is clear that the thirteen colonies, in acting to form a "more perfect Union," were compelled to vest in the federal government the power to regulate commerce between them. It is obvious that the federal government could not regulate commerce between the states unless each state, within its own sovereignty, so ordered its economic life as to make it possible for the federal government to discharge the responsibility of regulating commerce between the states in a manner advantageous and equitable to all.

The stressing of rights and ignoring of duties has led to the unwarranted assumption that in the commerce clause of the Constitution the federal government's power to regulate commerce was to be used simply to insure a free flow of commerce between the states. If the framers of the Constitution had this in mind, they would not have used the word "regulate." To regulate means to control.

It is clear that a certain uniformity of social standards must be maintained in all the states in the preparation of goods destined for interstate commerce, if the federal government is to regulate such commerce in a manner advantageous and equitable to all. It follows that the federal government has the power to exclude from interstate commerce goods which may have been produced in any given state under social conditions which would nullify its powers of maintaining interstate commerce on a basis that is equitable and advantageous to all the states, or even to preserve interstate commerce at all. If this be not true, a Union of states for the good of all has no meaning in fact.

This contention is supported by the minority opinion in the case of Hammer v. Dagenhart (247 U. S. 251), in which the four dissenting Justices of the Supreme Court clearly upheld the right of the federal government, under the commerce clause, to exclude from interstate commerce any product mined or manufactured contrary to social standards enunciated by Congress. The belief is warranted that had the NIRA been founded directly on the theory as upheld by the four dissenting Justices, as in this case, the decision of the Supreme Court in the Schechter case might have been different.

From the above it is reasonable to conclude that the most constructive and helpful act Congress can perform in our continuing social and economic crisis is to enunciate social standards that must be maintained throughout the nation in the production of goods that are to move in

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interstate commerce and to enact measures to exclude from interstate commerce goods that are produced in any state where such social standards are not maintained.

Congress, by appropriate legislation, must also take from the employer class its present power to determine when, under what conditions and for what compensation the employee class must work, in the production of goods destined to move in interstate commerce.

Both of these objectives can be obtained by congressional measures to guarantee genuine collective bargaining, by prescribing minimum hours and wages on a decent living standard and by outlawing child labor.

A state, the laws of which permit the employer class to dictate when, under what conditions and for what compensation the employee class must work, denies to such persons within its jurisdiction the equal protection of the laws, contrary to the Fourteenth Amendment to the Constitution. The contention that the worker is a free agent, is free to work where and when he pleases, is not true, as he must accept, through fear of starvation, terms of employment dictated by a comparative few who dominate the industrial life of the nation, and this notwithstanding the specific enunciation by Congress of the principle that labor is not a commodity, the market for which is to be controlled by the owners of capital.

Much of the recent legislation to circumscribe the power of the owners of capital will not reach this fundamental disorder in the economic life of the nation.

The federal government's taking in taxes, moneys from the profits of the owners of capital, based on starvation wages to workers, and distributing it in doles to the unemployed, jeopardizes the social security of both labor and capital. Paternalistic measures such as unemployment insurance, old age pensions, etc., presuppose a continuance of the present unjust social order and they simply aggravate an unsound social situation.

Living family wages by the year for workers and a fair return on the actual capital invested in industry is the only effective answer to our social and economic problems. Just prices to consumers, based on these two factors, are indispensable to social security, the protection of property values and the consequent prosperity and happiness of all the people.

Such a foundation for our economic structure would result in a more equitable distribution of the national income to maintain purchasing power on a level at which capital can be profitably employed in industry and would eventually result in a sane "share the wealth" program and provide the social security, both for capital and labor, that is indispensable to the preservation of our form of government.

It is extraordinary how complicated a comparatively simple problem may become, when all who are concerned in its solution, through greed and selfishness, insist on unfair advantage. If this nation is to endure, capital, labor and those who live by agriculture will have to cooperate in a spirit of accommodation and fairness in the economic life of the nation, to attain the greatest good for the greatest number. A continued reliance on force of one group against another in the attempted solution of our social and economic problems will eventually mean the destruction of both.

Let Congress do its duty as prescribed in the Constitution, to preserve commerce between the states on a basis equitable and advantageous to all the states, by enunciating social standards to be maintained in all the states in the production of goods destined to move in interstate commerce. Let the states subordinate their rights to their duties in cooperating in maintaining these standards, and let every citizen realize that he has duties to his fellow citizen as well as rights of his own.

Such a national effort would make it unnecessary for the federal government to intervene in the private affairs of the citizen to the extent contemplated by so many measures recently passed by the Congress, which irritate the citizen and arouse his resistance to the point of making it difficult, if not impossible, to enforce them.

Music Box

With clear, unwavering eye, I heard
The doctor's cool decree;
The moment clothed me where I stood
In sudden panoply.

Block by steady block I paced
And none to bid me stop,
Step by practised step, until
I reached a music shop.

Within, an old Swiss music box
Played a tinkling tune—
Like apple blossoms in the wind,
Like water-brooks at noon.

The little headlong song struck down
The flag out of my hand;
My throat closed up, my arms hung slack,
My feet sank as in sand.

Salt forbidden tears shut out
The mighty afternoon,
Shut out the town—I stumbled past
The tiny tinkling tune.

CHARLOTTE KELLOGG.

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LIBERTY

By DANIEL SARGENT

NOW THAT the year's patriotic observances are past, it is impossible not to hear the echoes of the addresses which in days gone by sent the word liberty like thunder to heaven. Are such thunders a thing of the past? One thing is certain: they will not return unless the word liberty recovers its magic, for men on platforms are not going to use words which send people away. But is the word liberty going to recover its magic?

There are some people who would reanimate the word by rearousing the old emotions of 1776, the indignation against tyranny which cried out: "Give me liberty or give me death." But are there not too many other emotions abroad? The season has changed. The only thing that now can make magic the word liberty is a philosophy which shows that the thing liberty is magical. And where is such a philosophy?

It is natural to seek for it among so-called liberals, but in truth, as philosophers, liberals have been generally believers in determinism, a belief which casts a slur at liberty. It is true that many of them have been willing to die for liberty, but they have been quite unable to show why they thought it so holy. John Stuart Mill wrote it down honestly that of course he did not believe in any absolute rights of man. Such rights were to him founded only on utility. In case people proved uneducated (as he might well have thought us), it was fitting that a "Charlemagne or an Akbar" should take away all their rights. John Stuart Mill at least had his eyes on men. Since then liberals have more and more kept their eyes on machines and on animals. According to their philosophy man has as little right to autonomy as the ape. In order to shout for liberty these latter-day liberals have had to be very illogical—which has not bothered them at all. But how can liberty-lovers look to their cogitations for help?

To tell the truth, in order that liberty be a magic word some liberty must be inviolable, must belong to a part of us that is also inviolable, which we cannot lose, and that only thing is our personality. We can lose our overcoats, but not our personalities. I can have my ear shaved off, or even my head, but my personality is inseparable from me. What it comes to, then, is that a sense of the preciousness of personality is the only thing that can restore the magic to the word liberty.

There are many people who will fight valiantly for the preciousness of personality. There will be brave volunteers. But there is this to be remarked: Catholics will not be volunteers; they will have no choice. They will fight because they have to fight. The preciousness of personality is fundamental with Catholics, and if they are forced to defend it, it will be inevitable that in their particular kind of defense they will be restoring magic to the word liberty. I cannot say this in boasting nor in self-congratulation. Catholics can think of themselves rather as men caught in a trap. They are forced to perform a task they would gladly have left to others, and for which they cannot help feeling unprepared. It is a task for which they will have to do much more hard-thinking than they expected. It is a task which has fallen on them suddenly.

It might be thought that all our fellow citizens would have a sense of the preciousness of personality, for, to begin with, each one of us finds his personality infinitely precious. As a child he resents interference, as a grown man no less. Who of us does not like to be autonomous? Our personality is the one thing we are content with. We envy others the color of their hair. We cannot envy another his personality. And besides this appreciation of our own personality, educators and parents would nowadays seem to have a special respect for the personality of others. They wish children to express themselves spontaneously.

Nevertheless, a man called Urquhart may have been right when in the 1860's he wrote a book which proved by reference to our dwindling daily courtesies—of phrase and gesture betwixt man and man—that all of us in the Occident were losing our respect for personalities. We would take off our hats to talents, to riches, but not to human beings simply as human beings. We had cut short our common courtesies as mere formalities. And leaving out the eccentrtic Urquhart, is it not appallingly evident that on a matter like "sterilization" almost everybody, except Catholics, discusses the right or wrong solely in regard to the welfare of the commonwealth? If a Catholic mentions the rights of personality in such a question, his listeners imagine with a grin of mystification that he is "putting it on."

In other words, while nobody has noticed it, the respect for personality—the great Christian heritage, which stayed with many even after they claimed to be no longer Christians—has dwindled and dwindled. As if to hide the dwindling there has continued a respect for the bodily sufferings of others, and even those of cats. But the per-

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sonality is something more hidden. It can't be seen to suffer. We can almost expect the unfit and insane to be shortly put to death for the sake of general prosperity, provided they are not in their bodies forced to suffer, or seen to suffer.

For Catholics to restore the preciousness of personality might seem to be impossible without restoring the Christian faith, for the significance of personality is derived from the very incommunicability of the Persons of the Blessed Trinity. Furthermore the liberty which it possesses—which is the liberty that gives magic and sanctity to all liberties—is the liberty of possessing freedom of choice in order that it may arrive at the "liberty of exultations," to borrow a phrase of Maritain's, which in its fullness can come only in the Beatific Vision, a consummation which those not Christian treat as fiction. Aristotle himself, because he lacked the Christian faith, was ready to concede that the right of the State transcended that of any one of its members.

Yet is it not true—explain it as you will—that most Americans, even when they have forgotten that they are Christians, do not agree with Aristotle? Individualism has received a hard blow, and it will undoubtedly receive even harder, but it still exists and, looking about for support, it will turn with friendly eyes toward such support as the Catholics can give it, even if such support is not quite what it might have wished. At least the Catholic position is one which the individualists know will not shift overnight. It may not house well their arrogance, but it can house their rights. It protects their personalities, even if not, as they see it, their individualities. At any rate they will come to the Catholics, asking for hospitality, and also asking questions.

On what answer they will receive will depend ultimately whether magic is restored to the word liberty. If magic is not restored to it, woe not only to the individualists, but to all Christians.

DISCORD AMONG THE "HIGH C's"

By RANDALL POND

THE ROTARIANS have come and gone; the Lions will arrive soon; and a strange sense of what some observers believe is ominous calm has descended upon Mexico.

There is little calmness, however, among the four "High C's" of Mexican politics, namely, President Cárdenas; ex-President (and some add "ex-Dictator") Calles; the former Secretary of Agriculture, Tomás Garrido Canabal; and his successor in that office, General Saturnino Cedillo, famed as the most tolerant governor in the country as regards the enforcement of the anti-religious laws.

There are other aspects of the Mexican scene, chiefly in the field of education, which will be of interest to American readers, but let us look first at the events of the past six weeks and see what has happened within the confines of that great old political machine which goes by the name of the *Partido Nacionál Revolucionario,* popularly called the "P. N. R."

Early in June, the rather battered Iron Man of Sonora, P. E. Calles, launched a Jovian thunderbolt against the "marathon of radicalism" which his former companion-in-arms, President Cárdenas, had instituted since his inauguration last December. It was very evident that the Iron Man had grown conservative, if not rusty, and the object of his attack replied with such vigor that the country is still a bit shocked that Calles "took it lying down," as the Americans say.

The presidential counter-attack was shocking enough in itself, but the astonishing Lázaro did not stop with mere words. He demanded, and received, the resignation of every member of his Cabinet, among them being Rodolfo, a son of Calles, and the so-called "Scourge of Tabasco," Señor Canabal. From subsequent remarks of the President and from editorial comments in the newspapers, it became apparent that Cárdenas was sick and tired of having his ministers running down to Cuernavaca for orders from the Master Mind or running up to Sonora for the same reason.

If a diversion may be permitted here, I think it only appropriate to say something about the dashing Garrido, who made the mistake of thinking he could pepper the populace of Mexico City with the same Tabasco sauce that won him an interview in a widely read American magazine. Bag and baggage, he moved his ideas, his Red Shirts, and his vehicles of propaganda up from the south to show the big city folks how he had stamped out religion in his home state.

But disappointment awaited him. His sacrilegious and blasphemous radio programs created a storm of protest; his Red Shirts, after murdering several defenseless citizens, were soundly pummelled by *women* when they continued their open attacks on worshipers; and the popular indignation resulting from the rumored attempt (it was never proven) of the Red Shirts to destroy the image of the Virgin of Guadalupe,

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proved the last straw. The "wild man" has gone back home and, as one newspaper remarked, the government has a memento of the visit in the bills Garrido ran up in transporting his cohorts to and from the capital! Many old-timers will give you big odds that this "High C" is practically a "has-been" in national politics because of the crudity of his antics. At any rate, it is certain that he's out of the picture for the time being.

The latest "High C" to seize the spotlight of public interest is the former governor of San Luis Potosí, General Saturnino Cedillo. As chief executive of one of the most important states in the country, Cedillo performed the rather remarkable feat of keeping in the good graces of the central government, while allowing the Church such freedom as it had hardly known since the days of Porfirio Díaz. Nuns and priests were allowed to walk the streets in clerical garb without fear of arrest; private (Catholic) schools were unmolested; and one American, long resident in northern Mexico, told me that from all over that section the people were sending their children to the "free schools of San Luis Potosí."

When President Cárdenas challenged the rule of the Iron Man, Governor Cedillo backed him to the limit—and it is generally agreed in Mexico that no one wants to quarrel with a man who knows the mountains of San Luis Potosí as Cedillo does and who has such a strong force of local militia at his beck and call. It was a foregone conclusion, therefore, that he would be rewarded with a place in the Cabinet and he was assigned Garrido Canabal's old post as Secretary of Agriculture.

That Cedillo may not be quite so fiery in the capital (the old city seems to have a dash-of-cold-water effect on many popular provincial idols) appears evident from a recent interview he gave to foreign correspondents. His pronouncements on religion and socialistic education were so vague that they really reduced themselves to referring the reporters to "the Secretariat of Gobernación which controls the regulation of the different religious creed," and to "the Secretariat of Education which is in the best position to issue a well-informed judgment on the matter." So the thrilling notes of another "High C" may have been choked, at least temporarily, by having been invited into the inner circle of the P. N. R.

As regards education, the situation is quiet for the moment, Vasquez Vela, the new Secretary of that important department, having shown no inclination to give indiscreet interviews which might cause disturbances such as resulted in the resignation of Minister Bassols and the departure of Don Tomás. The secondary schools are carrying the brunt of the socialistic education program which, so far as I can discover, places greater emphasis on what we call "social service work" and on "a proper scientific attitude toward education" rather than on any inculcation of Marxian doctrine. This is not to say that genuine Socialism and outright Communism are not advocated by many, both in the schools and in the government, but neither seems to be taken very seriously by a majority of the teachers.

The National University, after its brush with the President over the question of its right to train students for the professions and for research, the government having taken the attitude that emphasis should be placed on the arts and crafts and technical training, seems to be making headway in the right direction. Although the annual Summer School enrolment has suffered as a result of anti-government propaganda in the United States, a fair number of students are on hand and are being taught by a typical university faculty that embraces every shade of opinion from crimson red to longers after the old régime. The National University is, without doubt, one of the greatest potential forces for wholesome progress in the entire nation.

Ambassador Daniels is doing a great deal of public speaking, but none of his pronouncements have veered close to the danger line which he crossed in his memorable speech of last July. I heard Mr. Daniels deliver a long address to the children of the American School and a short address to the Summer School students. At neither time did he depart from the conventional forms which one expects from an American ambassador to a country possessed of a multitude of sore spots into which he should refrain from poking his fingers. There should be little complaint about the actions or words of Mr. Daniels in the future.

So Mexico rests, waiting for the Lions. There will be wining and dining, feasting and merry-making. But underneath it all the important questions still go unanswered. Has Cárdenas bluffed Calles out of the political picture? Or did the Iron Man take the rebuff only that (as one observer told me) his son, Plutarco, might slide into the governorship of Nuevo León, a post for which he has long been ambitious? What was behind the recent repeal of the law prohibiting "religious or political propaganda" from being sent through the mails? Is Cedillo a coming power or has he been bought off with a Cabinet post?

Canabal seems to be the only "High C" who is no longer, at the moment, an important force. The other three, Cárdenas, Calles, Cedillo—well, they will still have to figure things out long after the twin delights of Popocatepetl and Iztaccihuatl have faded from the memories of the visiting Lions.

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SPREADING MISINFORMATION

By JAMES J. WALSH

A FAVORITE pastime of the last few years is to pick out incidents, or only too often supposed incidents, in the history of medicine which serve to show how intolerably backward were the people of five to seven centuries ago with regard to medicine and surgery, and how much happier by comparison we are at the present time. In order to make the contrast more striking and the books that they are writing, incidentally, better sellers, the facts of medical history are disfigured out of all recognition by those who have the latest conclusions of serious medical historians. Writers want to make books that have an appeal to the public and they peddle their misinformation with an air of wishing to educate people to have a proper understanding of the utter lack of medical and surgical scientific care or even proper interest in science that characterized the people of the long ago.

A recent number of the *Reader's Digest* carries a series of excerpts from "The Doctor in History" which illustrate that very strikingly. "The Doctor in History" was written by a professor in the Yale Medical School, presumably in touch with up-to-date historical knowledge. It is published by the Yale University Press and the London distributor is the Oxford University Press, so that there would seem to be abundant and authoritative prestige behind the book, and yet it is full of unpardonable errors in the history of medicine. The editor of the *Reader's Digest* has picked out what seemed to him the most striking features of the book that would be of special interest to modern readers, and nearly every one of them contains some egregious blunders. Even a brief commentary upon them will make this very clear.

For instance, quarantine, the prevention of the spread of contagion by segregation, is set down as beginning at the end of the fourteenth century. Professor Sudhoff, who is the greatest living authority on the history of medicine and who notes that even the wise old Greeks failed to discover the value of prophylaxis, would date quarantine much earlier, and says that the prevention of contagious disease "is the achievement of the gloomy Middle Ages, hitherto penalized as the period of medical scholasticism, though now, with tardy justice, recognized as having accomplished good work."

The paragraph with regard to anatomy is particularly exasperating for those who know anything about the history of medicine and especially the development of this important department. It is an ugly caricature of the reality. As it occurs in the *Reader's Digest* it is calculated to emphasize and inveterate the number of errors with regard to medical history that have found their way into the story of medicine as the result of religious prejudice. The magazine says: "Versalius [his name, of course, was Vesalius, though the "r" is constantly inserted in the *Digest;* but then what does a little thing like that matter?] determined to describe for the first time true human anatomy . . . conducting his dissections on bodies obtained secretly. . . . But he had dared to turn against Galen. The scholarly physicians, the teachers of anatomy, railed at him. In indignation he burned his manuscript. When he was dead men began timidly to look around to see if he was right. They found that he was."

I wonder if a greater caricature of what really happened could be written than what is thus given under the egis of a great American university and now advanced for the supplying of information to the general public who under the circumstances can scarcely help but feel that they are partaking of historical knowledge at the true sources, though nothing could be much farther from the truth.

The real story of Vesalius is a very different thing from this hodge-podge of old and outworn fables. He was a student of anatomy at the University of Louvain, but found it difficult to get human bodies for dissection and for the scientific study at first hand of anatomy. After all he was not different in this regard from all our American anatomists down to the middle of the nineteenth century (three hundred years later) because there were no anatomical laws providing bodies for the purposes of dissection in any of our states. Vesalius betook himself to Paris to pursue his anatomical studies and found that he could do little better there. He went down to Italy. That was not surprising because for centuries before and after Vesalius whenever a scholar wanted to secure opportunities for study in any line that he could not obtain at home, he went to Italy. Vesalius's Italian professors at Padua recognized his genius and his power of observation and afforded him abundant opportunity for the study of anatomy. Within a very few years he was professor of anatomy at the University of Padua, the most distinguished scientific university of that time. This gave him the chance to write his great textbook of anatomy. To appreciate what nonsense it is to talk about Vesalius having to secure bodies secretly we know of many hundreds of dissections made perfectly freely, many of them publicly, in the fourteenth and fifteenth centuries, but above all we know that every artist in Italy with very rare exceptions was engaged in making dissections in order to give a body to his art. Michelangelo made a large number of dissections. We have literally many hundreds of plates of dissections of human bodies that were done by and for Leonardo da Vinci a century before Vesalius. This has been pointed out over and over again, and yet people who know no better still continue to talk about Church opposition to dissection in Italy.

Vesalius did not burn his manuscript. It was published and came to be looked upon as one of the greatest books in the history of medicine. A copy of it, "Fabrica humani corporis" (1543)—"The Make-up of the Human Body"—corresponds in value among medical books with Shakespeare's first folio for the literary world. There were many original observations which disagreed with previous teachings, and Vesalius's work, as would be true at any time in the history of science, was the subject of bitter criticism on the part of professors of anatomy in

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many parts of Europe. Vesalius expected this and he was not disappointed.

Far from being persecuted for his work, he was honored to the highest degree. Looked upon as probably the greatest medical genius of the time, though not yet thirty years of age, he was offered the post of court physician and personal attendant to the Emperor Charles V, at that moment ruler of Germany, Spain and the Netherlands. The great Emperor insisted on having Vesalius always with him. When Charles V abdicated, Vesalius became physician to his son, King Philip II of Spain, who with the growth of the Spanish-American colonies had become almost as important a ruler as his father. No wonder that we hear that Vesalius married and settled down in Madrid where he could be near his distinguished patient.

This caricature of medical history in Vesalius's life occurs in all the other paragraphs. The *Reader's Digest* implies at least that there was no surgery before the sixteenth century, though those of us who are at all in touch with the modern history of surgery in Europe know that we have a series of textbooks, some of them written at Salerno, some in north Italy and in France, which show that men were doing wonderful work in surgery and securing magnificent results at the end of the twelfth and the beginning of the thirteenth century. Did we not have those textbooks, no one would believe for a moment that there was anything like that in history. A great medieval surgeon wrote in 1266: "For it is not necessary, as Roger and Roland of Salerno have written, as many of their disciples teach, and as all modern [what an interesting use that is of the word modern in the year 1266!] surgeons profess that pus should be generated in wounds. No error can be greater than this. Such a practise is indeed to hinder nature, prolong the disease, and prevent the conglutination and consolidation of the wounds." And yet for five hundred years after that and more, surgeons talked about laudable pus.

If we are going to have our medical history used for amusement purposes for the masses, let us either have some regard for truth as it has been outlined in recent years, or else let us label the striking passages frankly fiction. If writers on the history of medicine want to make an appeal to the modern reader's attention by contrast there is abundant opportunity without going back to the Middle Ages to get it. At the middle of the nineteenth century hospitals which had been running down for two hundred years were almost indescribably vile and dirty. Surgery was at the lowest ebb that it has ever been. Nussbaum, the director of the great General Hospital in Munich, declared that he would operate in that hospital no longer. No wonder, for his operating mortality the year before had been nearly 80 percent, that is four out of five of all the patients he operated on died. He was not to blame. He was a good surgeon, but the hospital reeked with infection, and do what he would his patients died. What is true of hospitals and surgery, is true even to a greater degree of nursing. This will afford abundant opportunity for thrilling contrast for those who must have that for their historical writing.

The Secret

A secret is a secret, any size.
Sometimes it may be filling for good pies,
Powdered blue, and coming in small spheres,
Where every now and then a fire clears
The balsams from a hillside, strips it clean,
And seeds nobody plants send up their green,
The hairy little fists that will be brake
And spikes of bells that smell like new-made cake,
And feel like cake to touch and mullein candles
With leaves a man finds woolen when he handles.

Two summers of oven heat, and there you are!
You are up, along with the morning star,
So neighbors will not see your telltale pail.
Through the birches, over the pasture rail—
Perhaps you leave a piece of you just there
To show the birds what color pants you wear.
You sink in dewy bushes on all fours.
The spiders sit imprisoned at the cores
Of necklaces of diamonds, string on string,
They cannot move for the night's jeweling.
The sun is huge between the granite ledges,
The blueberry leaves have fire on their edges.
The berries drum your pail. The morning sky
Shuts down blue around you. On your thigh
An inchworm humps and stretches, comes to where
He can only feel the empty air
And wave his head about. In woods below
A dozen oven-birds begin to go.
Suddenly before your very nose
A brazen, spotted freckle-lily grows,
Quivering with color to the core;
It was not there the instant just before;
And now your eyes are used to such bright red,
You notice all of twenty just ahead.
You would not be so bold to look at these
If your pants were still above your knees
And you had a boy's nose on your face
To catch a batch of freckles from their lace.
The blueberries hang in clusters from the green
Without an underdone one in between,
You get a handful at a single pull.
You grow clumsy as your pail gets full,
Your fingers now are getting to be thumbs,
You listen to each bumble-bee that hums.
Locusts tune their fiddle-strings up taut,
It's clear it's going to be ungodly hot.
The pail fills slowest when it's near the top.
The sun has got inside you, and you stop.

You go home slowly, but keep to the woods,
So nobody around will see your goods.
There's no sense letting everybody know
Where the biggest blueberries this year grow,
And you may want to have a pie or two
Tomorrow, and you wouldn't if folks knew.

Robert P. Tristram Coffin.

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Seven Days' Survey

The Church.—The new National Youth Administration established by the President for the care of young people in need of relief is receiving the attention of various Catholic organizations formed to work in the same field. The administration has indicated its desire to work with established Catholic organizations, and the National Council of Catholic Women has issued a memorandum telling how to cooperate with the federal project. * * * A Concordat between the Holy See and Jugoslavia has been signed and will almost surely be ratified. Its provisions are expected to help calm the internal tension of the country, one of the chief causes of which is the discord between the various racial groups with their associated religions. One clause is said to permit the use of the ancient Slav language in the liturgy wherever the people want it. * * * The first parish Maternity Guild in New York City has been initiated under the joint auspices of St. Veronica's parish and the *Catholic Worker*. The Guild will provide financial assistance at the time of childbirth and positive propaganda and education in opposition to birth control. * * * In South Africa at the Inter-territorial Conference on African Village Development and Education a resolution was passed requesting the Reverend Bernard Huss of the Marianhill Missionaries to draw up a survey of the conditions and possibilities of cooperative organization in South Africa. Father Huss is known as an expert on the economic and social conditions of the Bantus, and during the conference he read a paper on "The Significance of the Cooperative Movement in African Village Development." * * * In San Francisco, on July 28, 100,000 Catholics marched in the annual open air procession of the Blessed Sacrament in honor of Saint Anne. * * * Archeologists, digging on the site of Lachish, the Arabian Tell-el-Duweir, have discovered copies of letters sent by the Jewish Governor of Lachish to the King of Jerusalem which confirm the story of Urias and his execution by King Joakim as related in Jeremias, xxvi, 20-23.

The Nation.—A tax bill was introduced in the House by Chairman Doughton of the Ways and Means Committee which purported to put into effect the President's request for a wealth-sharing, or tax-the-rich, program. The surtaxes on all incomes over $50,000 were raised to produce an estimated $45,000,000 a year. Taxes on inheritances and gifts were also raised to produce an estimated $118,000,000 a year and a new graduated corporation income tax provided to raise $15,000,000. Something for which the President had not asked, a tax to be applied to all corporate profits above 8 percent on the declared value of corporations' capital stock as of 1934, was written into the bill by the Democrats of the Ways and Means Committee. It was estimated that this would provide $100,000,000. * * * Chairman Harrison of the Senate Finance Committee, spokesman for the administration, criticized the House bill for deviating from the President's wishes by inclusion of the excess profit tax, while Republicans were loud in their condemnation of the whole thing as a political gesture which was confiscatory in effect and of little importance as a contribution to government revenue. * * * The President through an appeal to the joint conference between the operators of bituminous coal mines and the United Mine Workers secured another agreement to extend the present wage contracts to September 16 and thereby again postponed the threatened strike. The President said he expected legislation by that time which would aid in solving the serious difficulties of the industry. * * * The British Davis Cup tennis team whitewashed the United States team. This is the first time since 1911 the Americans have lost all five matches of the final round of the international competition. * * * Eugene G. Grace, president of the Bethlehem Steel Corporation, revealed that a protest had been made by the Iron and Steel Institute against a P.W.A. specification that foreign steel should be purchased on government work relief orders of $10,000 or more when the price was 15 percent less than the price of the domestic product. In view of the tariff on imported steel, it was generally conceded that the additional margin of 15 percent afforded ample protection to domestic manufacturers and labor. * * * Riots by Communists on the German liner Bremen, at its dock in New York, were officially protested by the German government.

The Wide World.—Anti-Jewish activities continued in Germany from July 24 to 29. The principal measures taken were directed against Jews who wished to bathe in municipal pools or even at private beaches. By special order of Dr. Goebbels, the control of non-Aryan intellectual and artistic endeavor was placed in the hands of Hans Hinkel, director of the Kampfbund für Deutsche Kultur. Meanwhile a great many further restrictions were placed on Catholics, the most spectacular being the suppression of Deutsche Jugendkraft in Baden, the property of the organization being likewise confiscated. The Vatican formally protested against these and other anti-Catholic moves. Protestant churchmen likewise lodged a complaint with the Ministry of the Interior. On July 29, according to press dispatches, General von Blomberg had prevailed upon Hitler to discountenance further terrorism. There were, however, further outrages. * * * The Council of the League of Nations began on Wednesday to consider as much of the Italy-Ethiopia situation as the disputants were willing to submit to arbitration. Mussolini had apparently no desire to break completely with the British, but seemed determined to limit the discussion at Geneva to the clashes which have occurred between Italian and Ethiopian forces. Steps to halt the sale of arms to either of the litigants were being advocated rather than taken. President Roosevelt an-

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nounced that the United States would not be interested in the dispute. * * * The New York *Herald Tribune* reported "widespread popular movements of resentment" against appointees of Calles in at least five Mexican states. In Tamaulipas there was a stormy clamor for the removal of General Villareal from the governorship; in Nuevo Leon not even the support of the National Revolutionary party sufficed to procure the election of Plutarco Elias Calles, jr., to the office of chief executive. * * * It was announced that Ambassador William C. Bullitt would listen in at the proceedings of the Communist International to see whether the portion of the agreement between Russia and the United States outlawing Soviet propaganda in the United States is being respected.

* * * *

Senate Banking Bill.—The omnibus banking bill, as framed by Senator Carter Glass and differing in important respects from the administration sponsored bill which has already passed the House was adopted by the Senate without amendments and without a roll call. The differences between the House measure which embodied the recommendations of the New Deal governor of the Federal Reserve Board, Marriner S. Eccles, and the Senate bill, must be reconciled in conference of committees appointed by the two chambers. Here the struggle is expected to be as prolonged as that which has been going on over the utility holding companies bill and the social security bill. The Senate banking measure differed principally from that of the House in keeping control over the Federal Reserve Board in the hands of bankers rather than in the hands of whatever federal government administration happened to be in power. It reorganizes the Reserve Board into a group of seven governors appointed by the President for terms of fourteen years, specifies that not more than four out of seven could be of the same political party and removes the Secretary of the Treasury and the Comptroller of the Currency from ex-officio membership. It also relaxes, with reservations, the 1933 banking act prohibiting the participation of banks of deposit in the underwriting of securities and gives the authority over the purchase or sale of government securities by the twelve regional Federal Reserve Banks to a committee of the seven Reserve Board members and five representatives of the regional banks. It limits the changing of the reserve requirements of member banks against deposits, specifies that non-member banks with deposits of $1,000,000 or more and all state banks organized after the bill becomes law must join the Federal Reserve system in order to get deposit insurance, and fixes at one-twelfth of one percent of total deposits the annual assessment for deposit insurance.

The Naval Race.—Last week we referred to the action of the British Admiralty which informed Parliament that the naval ratios now obtaining would not be acceptable after December 31, 1936. Among the reasons given were Japanese demands for parity with the United States, and French dissatisfaction with the rights accorded Germany. On July 29, the *Daily Herald* startled London by publishing what it claimed was a secret seven-year plan of naval construction drawn up by the Admiralty. According to the editors, detailed information has already been given various foreign governments. The schedule as presented calls for the building of twelve new capital ships and thirty-three cruisers. Subsidiary craft construction is to include sixty-three flotilla leader destroyers, twenty-one submarines, and three aircraft carriers. Allowing for obsolescence during the coming seven years, the British Navy in 1942 would have about the same strength in capital ships it does now, but could rely upon considerably larger numbers of cruisers, destroyers and submarines. The *Daily Herald* said editorially that this program was the sinister fruit of earlier British efforts to prevent drastic naval disarmament: "It was Baldwin's government," which wrecked the 1927 conference in Geneva by declaring through Jellicoe that seventy cruisers were the 'absolute requirement' for Great Britain. . . . Naval disarmament was dead. The program we publish is the ugly fruit of that failure."

Comintern.—The Seventh Communist International Congress met July 25 in the Hall of the Nobles in Moscow. They announced that "Communists cannot remain indifferent to the form in which the bourgeoisie maintain their rule. They, therefore, fight with complete unselfishness to save the remains of bourgeois democracy and against Fascist aggression." This was accepted as a repudiation of the historical Communist slogan of turning the imperialist war into a revolutionary war, since they conceive of a war against a Fascist state just war, even if waged by a bourgeois state. The Congress, however, evinced sufficient passion for the revolution and dictatorship of the proletariat (which is to lead to real democracy) to put the Russian government in its customary difficult position. Soviet diplomats must convince nations with which they have non-propaganda agreements of Russia's lack of responsibility for the work of the Comintern. Undoubtedly the fact that the Comintern emphasizes willingness to cooperate with the bourgeoisie in so far as they both oppose Fascism, makes everything simpler. Also easing the situation is the policy, announced the first day, of blanket labor parties in various countries which Communists are told to support even when they cannot dominate. These two policies will undoubtedly be attacked by Trotzkyites and other dissenting Marxists. Rather ambiguous advice was given in the following terms: "The people in Germany, the United States, Austria and other countries should force the wealthy, the Church and the State to open their treasures for those who are hungry." Earl Browder, the chief American delegate, told that in this country the Communist party has 30,000 members, 2,500 of them Negroes. He stressed their work with youths and told of efforts to extend their influence into non-proletarian strata. He boasted of boring within unions affiliated with the American Federation of Labor and claimed credit for the great Pacific Coast strikes of last year. Another American predicted an even greater strike of Pacific seamen and dockworkers under Communist auspices for September.

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Ethiopia and the Church.—In Rome, on July 29, there were ceremonies marking the reading of the decree proclaiming the heroism and virtue of Justin de Jacobis, the Lazarist missionary who went to Ethiopia in 1838 and became the first Apostolic Vicar to the country. On this occasion Pope Pius spoke of the impending war still with the hope that "nothing will happen that is not in keeping with truth, justice and charity." There are approximately 6,000,000 persons of Ethiopian blood who are members of the Orthodox Ethiopian Church. There are about 2,000,000 Moslems, 2,000,000 pagans, and 15,000 Catholics. In the fifth century, following the lead of Alexandria, the nation embraced the Monophysite heresy. Cut off from the Catholic Church by Mohammedanism, its separation became crystallized and so far permanent. In 1622, an emperor was converted by the Portuguese, but he relapsed. Several times during the eighteenth century a start seemed to be made in Catholic missionary work, but all were abortive. The Vincentians came in with de Jacobis in 1838, and the Capuchins followed in 1846; their work has enjoyed somewhat more stability and success. The present scarcity of Catholics is partly accounted for by the fact that most of the early work was carried on in the territory Italy annexed—Eritrea—which contains 40,000 native Catholics. The present emperor has always been well disposed. During his youth, his tutor was a native Catholic priest ordained by Bishop Jarosseau. In 1915, the tutor saved him from drowning when his boat capsized on a lake. In 1924, he visited the Pope in Rome and also the home stations of the missionaries to his country. He received valuable support from Catholics in his struggle to prevent the Moslems from dominating the country. In 1929, a Papal Mission visited Ethiopia and the position of the Catholic Church seemed firmly, if modestly, established. The effect on the Church of the present trouble between Italy and Abyssinia cannot yet be judged (cf. "Ethiopia," by John J. Considine. COMMONWEAL, May 3).

Some Current Magazine Offerings.—To readers interested in the broader realm of spiritual activity we would suggest a few items selected here and yonder in current periodicals. The "editorial comment" in the August *Catholic World* and the "comments" in the July *Month* happen both to be exceptionally good and to reflect, as usual, the personalities of two very different but equally brilliant priest editors. The *Dublin Review* has an exceptionally good piece about Pilsudski, by Gregory Macdonald. It is not often that a newspaper hits on a better story than "Escaping a Nazi Trap," which the *Catholic Herald,* of London, publishes in its July 20 issue. The *Sign* begins publication of a new Belloc series under the title, "Peter's Bark Rides the Storm." The *Christian Century,* leading Protestant weekly, publishes a significant editorial, "What Is Coming in the Movies?" (July 31). Almost the opposite point of view is taken by Gerald B. Donnelly, S. J., in *America* (July 27). It is still not too late for the special number which the *Clergy Review,* of London, has issued in honor of Saints John Fisher and Thomas More.

United States Neutrality.—A movement toward legally defining the rights of American citizens as neutrals in case of war between foreign powers, begun by the resolutions introduced by Senators Gerald P. Nye and Bennett C. Clark for revision of the passport laws to prevent Americans traveling in war zones and for an embargo on arms shipments and the prohibition of loans to belligerent powers, gained impetus from a statement by the President. He declared that he favored legislation clarifying the steps necessary to insure the neutrality of the United States, if debate in Congress on the issues did not threaten to prolong the present session unduly. Members of the Senate Foreign Relations Committee thereupon, after private conference with officials of the State Department, agreed that Congress should vote some instructions to the President designed to keep the United States out of war. The committee leadership was reported to be dominated by isolationists who were anxious to have the United States remain completely aloof from the League of Nations' considerations and action on the Italo-Ethiopian controversy. The State Department, after several months' study of the extremely involved and uncertain matters required for preserving neutrality, is drafting written proposals for legislation.

* * * *

General Strike.—There have been three general strikes in United States history: Seattle, 1919; San Francisco, 1934; Terre Haute, Indiana, July 22-23, 1935. The last one originated in the Columbian Enameling and Stamping Company. On March 23, the workers walked out, claiming that the company was not living up to an agreement arranged previously by federal conciliators. On June 15, the company brought in seven guards to replace the four regular watchmen, and the picketers raided the plant. The guards were removed and there was no more trouble until July 15. On that date the company introduced fifty-eight armed deputies from Chicago. Forty local unions quickly formed an alliance and the general strike was called and maintained tightly for two days. Fifteen hundred national guardsmen were called in to maintain martial law, tear gas was freely used and about 150 persons were arrested. On July 24, business was resumed but the tenseness was not appreciably lessened. The Columbian Company still asserted they were standing out simply against a closed shop and in the meantime needed the protection either of the militia or of their own armed guards. Their former workers likewise continued adamant, claiming discrimination against union members. Several other firms in the city refused to open up on the same status as before the strike, claiming that the general strike canceled their previous agreements with the unions, and that they themselves were no longer bound by them. Some unions had rules against working under armed guard and so remained out waiting for the army to leave. The strike was called by a rump session of forty unions since the A. F. of L. opposes general strikes because they tend to be political and a preliminary to revolution and because they necessitate the abrogation of union contracts.

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Communications

OUR DIPLOMACY AND MEXICO

Oklahoma City, Okla.

TO the Editor: I wonder if you would allow a Baptist—shell very soft—with a convert Catholic husband who, being an authority on Mexican history, has been talking about it to his wife for thirty years, space to comment on the article of William Franklin Sands in your issue of May 10? I do not know much about Mr. Sands, but his article indicates that he is either a retired or an active diplomat. Certainly he could instruct me on diplomacy, but I have been so steeped for years in the history of Mexico that, without conceit, I think I know more about it than he. I have typed enough Mexican history to fill volumes.

Mr. Sands's article seemed to me a diplomat's defense of the American government, the Masonic Order and the Protestant missions. Mr. Sands is quite right if he means that the average "run-of-the-mine" Mason, as well as the "run-of-the-mine" Protestant, is not conscious of being part of any conspiracy to lie about Mexican history or excuse Mexican madness; but Mr. Sands ought to know that continental Masonry does enter the United States and does influence the Southern jurisdiction of the Scottish Rite. The magazine published in Washington by that Rite is good evidence. Then, as to the Protestant side, the 75,000 letters sent out by the Federal Council of Churches in defense of Mr. Calles cannot be taken for anything but proof that, if the "run-of-the-mine" Protestant is not active, the big lumps are. Because people do not reason very much nowadays, the Russian government gets away with the story that responsibility for Red propaganda is on the Third International; but it is no secret to diplomats like Mr. Sands that the Third International is supported by the Russian government; in fact that the Russian government goes as far as to pay its bills. Ask any Mexican official about the religious persecution in his country and he will tell you that all his government is doing is enforcing the law. To embarrass him it is only necessary to ask who made the law.

The American government may not be anti-Catholic. It would be very undiplomatic for the government of a party with such an enormous Catholic vote to say that it is; but then President Wilson was responsible for John Lind, and a Senate investigation pinned a long ribbon of bigotry on Mr. Lind. President Wilson was also responsible for a certain Silliman, an almost photographic name. Mr. Silliman was both milkman and Protestant missionary in Mexico. But in his stock there was not much of the milk of human kindness for Catholics. In the Senate investigation it was brought out that he said the Catholic Church was an evil next to prostitution in Mexico, and that both would have to go. Question: Was President Wilson, as principal, responsible for the utterances of his agents? If not, it was his duty to rebuke them. He did nothing of the kind. Then we have a long list of Mr. Wilson's associates, including the present Ambassador to Mexico. They had opportunities for protests, but we heard none from them. President Wilson was the defender of the persecutors during the Carranza and Villa days. Dr. Kelley, for whom I did some typing too, irritated him into signing the only statement on the question that did the administration credit; but it did not do very much good in Mexico. It is easy enough to write a letter if the other fellow is advised ahead of time that you don't really mean it.

When we dive into the history of American relations with Mexico we find Cass telling Churchwell that "the Liberal party in Mexico has our hearty sympathy." Cass knew perfectly well that the Liberal party was the anti-Catholic party. Was it not the action of the United States navy that enabled Juarez to triumph? The decent people of Mexico asked the help of the United States, but it had already been promised to the indecent. There would have been no Maximilian in Mexico if the United States government had not made the appeal to Europe a necessity. It was the American who paid for the vast quantities of war materials with which Juarez armed his bandits, for the very bullets that shot Maximilian. How explain Gadsden, American Minister, so anxious to see the destruction of the Church begin that he hastened to Cuernavaca to greet and congratulate Alvarez, the illiterate mulatto monster, even before he had possession of the capital and much less of the government? Gadsden eulogized the revolution. And there were Thompson and Brantz Mayer, diplomats if you please. Both wrote books full of venomous calumnies against the Church.

Mr. Poinsett, I can assure Mr. Sands, is no discovery by "our new generation of research students." Mr. Manning, for example, who wrote a book twenty or more years ago, seemed to know all about Joel Poinsett. I have been typing things about him myself for thirty years. How could he have been missed by any generation of research students? He is one of the outstanding, irritating and contaminating nuisances of Mexican history. Alaman and Bancroft both have him, and what research student new or old could miss these two? Before his diplomatic efforts in Mexico he had headed a revolutionary band in Chile. I notice that Dr.—but he is Bishop now—Kelley's recent book, which my husband documented, refers to a Napoleonic agent in Baltimore. I am wondering if "our new generation of research students" might not be able to find Mr. Poinsett's fingerprints on his door knob. Is there anything clearer than the fact that Mr. Poinsett was working with the Masons? Mr. Sands will have to admit that the Masons must have been somewhere around when all the politics of Mexico were wrapped up in two packages, each one marked with the name of a Masonic Rite. I do not know Mr. Sands's politics, but as a dyed-in-the-wool Republican—and still one—I wonder a lot how it comes that my party has not more Catholic members. Of course I know that Republican administrations have been shamefully remiss in matters Mexican, but look at that Democratic record: Monroe responsible for Poinsett; Polk for a war with Mexico to extend slavery; then Buchanan and Wilson. It is all very funny for a poor soft-shell Baptist to see

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how regularly American Catholics marched to the polls and turned their votes into guns that marched on Mexico. It was still funnier to me to see the deluge of letters sent out to Protestant clergymen by the Federal Council of Churches, and then to have a Catholic diplomat come so near to absolving those devoted representatives of my faith in Washington.

Of course I don't know what Mr. Roosevelt is going to do. He may not even write a letter as Mr. Wilson did, but if he is true to Democratic traditions it will be another case of the Russian government and the Third International as far as he is concerned. I get a decided kick out of the fact that Senator Borah is a Republican, even if a bit unorthodox in spots. The only American Ambassador to Mexico, in my day at least, who seemed to have any sense whatever was the Republican, Mr. Sheffield; but of course he wouldn't do.

I find myself in full sympathy with Mr. Sands in his obvious dislike of untrained politicians as diplomats; but why didn't he point to Mr. Daniels as the outstanding example? In fact, while I know that Mr. Sands is wrong about Masons, Protestants, and the attitude of the American government, I forgive him—that will be a great consolation to him—because he is so alarmingly right about the sort of diplomats we have been drawing out of newspaper offices, real estate agencies and grain elevators, ever since we began to be a nation. As a soft-shell Baptist perhaps I ought to sit down and laugh at my Catholic friends and neighbors about Mexico, but the shell is so soft that in the end I have to cry. Mr. Brisbane said that 20,000,000 Catholics of the United States have been counted, but let this poor soft-shell Baptist tell the 20,000,000 that, while they have been counted, they do not count. I am afraid the reason is that so many of their alleged leaders are better politicians than they are Catholics, and that some of them are just a little too diplomatic.

MARY BYAM.

MARTYRED MEXICO

South Manchester, Conn.

TO the Editor: If, as I hope, it is true that "manners mayketh man," then I am fortunate in having evoked the attention of an eminent authority whose manhood is above question. I am unable to imagine a more courteous and straightforward reply to a number of sincerely asked but quite deliberately pointed questions, than the Most Reverend Francis Clement Kelley's letter of July 26, in reply to mine of July 5.

I have read "Blood-drenched Altars" with concentrated attention, and have compared it, as far as opportunity and limited resources would permit, with other books and with my own opinions based on previous reading and observation. The first clear conclusion is that "Blood-drenched Altars" should be "compulsory reading" for anyone who wishes to feel free to form, and to have, and to express an opinion on the Mexican situation.

It is probably true that I had only read one side of the case, although, like many others, I had read what I could find. Which other writer is there, on the subject of Mexico and the Church, who possesses the Most Reverend Francis Clement Kelley's competence to write the brief for the Church? I know of none.

One of my questions seems to have been improperly stated. I referred to "gross cruelties practised in the name of religion," deliberately avoiding the phrase "practised by the Church." However, I seem to have conveyed the unfortunate impression that I intended to accuse, whereas I was asking for information. I now have it, and I only regret the clumsy use of words that, nevertheless, did elicit what I wished to know.

This one-hundred-and-twenty-five-millionth of the population of the United States is now convinced that the Catholic Church, even granting, if one could, and solely for the sake of argument, that its doctrines are as false as many of its enemies pretend, is the only civilizing agency in sight that has a chance to save Mexico from reversion to savagery. Verdict accordingly. Other jurors, of course, will vote as they please, but I suspect that the majority of the readers of "Blood-drenched Altars" will swing the same way. It will be time enough to challenge the Church's conduct, if, as and when the inflowing tide shall tempt its hierarchy to repeat past mistakes.

Nothing that the Church has been accused of doing, or of wishing to do, could be as vicious as this present tyranny of greed and hired mendacity. Whose fault it was that the dam went down is, after all, not nearly so important, at the moment, as who shall rebuild it, who is willing to rebuild?

It does appear to be beneath the dignity of man to sit still and do nothing, or to rave and squabble over obscurities of religious dogma, while the right to believe and to practise any religion whatever is being plowed under by maniacs, who have nothing worth having to sow in its place.

I am sincerely grateful for the opportunity to decide which side to take.

TALBOT MUNDY.

SALVATION IN THE BAG

New York, N. Y.

TO the Editor: The letter of Peter McCarty, entitled "Salvation in the Bag," which appeared in the June 28 issue of THE COMMONWEAL, is very welcome for its helpful criticism of so-called Catholic education and for its greater hope. To be sure, it is not pleasant reading for too many of our cocksure educators who with myopic complacency and turgid rhetoric annually tell us what is abominable in secular universities, while at the same time marketing for the cheapest products of these secular universities to placate some accrediting agency.

Peter McCarty's hope is the hope of all of us who love the whole Catholic Church rather than a clerical fragment of it, the hope that the ancient spirit of scholarship, generosity and Christianity that so distinguished our pre-Reformation universities may make again our American schools at once Catholic and catholic.

REV. JOHN MONAGHAN.

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Books

A Time of Change

The Emperor Charles IV, by Bede Jarrett, O.P. New York: Sheed and Ward. $3.00.

CHARLES IV of Luxemburg was born in 1316. He became King of Bohemia in 1347, Emperor of the Holy Roman Empire in 1349, and died in 1378. Part of Father Jarrett's book is Charles's own autobiography, covering the years up to 1346, when Charles was elected King of the Romans. The extremely sparse style of this chronicle, its elliptical rush from one event to another and one place to another, is also somewhat present in the bulk of the book, so that the reader has difficulty registering the enormous number of historical movements and events mentioned, and only with difficulty can supply a system of causality to integrate the life of the Emperor and this period of transition from the medieval to the Renaissance ages.

A review of the book shows that almost all the elements of the period which any historian has found are spoken of with intelligent precision by the author. They are clearly described mosaics which formed in Father Jarrett's eyes a clear whole. In the introduction, Ernest Barker notes his "gift for the happy phrase," which indeed gives vitality to the history, and which also indicates a mind that has come to conclusions about what it has studied. Comparable to these somewhat epigrammatic "obiter dicta" are the assured historical judgments which appear in the book also as mosaics. The unity of these separately clear elements does not, however, appear inherent in the history.

The center of the picture is well, brilliantly, developed. The constitutional formation and the organization of the empire and the imperial idea which runs through all pre-Reformation European history are carefully set forth. Also the changing ideas of emperors toward the duty and the opportunity of being emperor, and the distinction between degrees of sovereignty. Charles's method of rule is portrayed with its emphasis on legalism, diplomacy, money payments and cooperation with the ecclesiastical hierarchy. It is considered realistic in its objectives and idealistic in its pacific means. The emperor is portrayed as living consciously at the end of an era while a new era was just beginning.

Mention is made of the features of the change: the philosophic controversies, the new expression of mysticism, changes in the religious orders, the change from medieval kings to modern monarchs, the increasing importance of money economy, the new humanistic expansion of interests, changes in geographic knowledge and in traveling, change in military methods, the literary development in Italy, the new commerce, and the trend from custom to legalism—these and many more. Charles appears as sponsoring unity for Christendom under the Pope and a kind of unity under the emperor's moral leadership and limited legal superiority, while at the same time fostering the new kind of separated, almost complete, vital sovereignties. The forces which made

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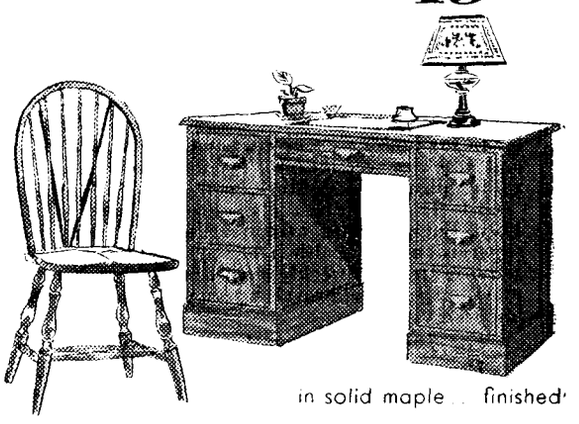

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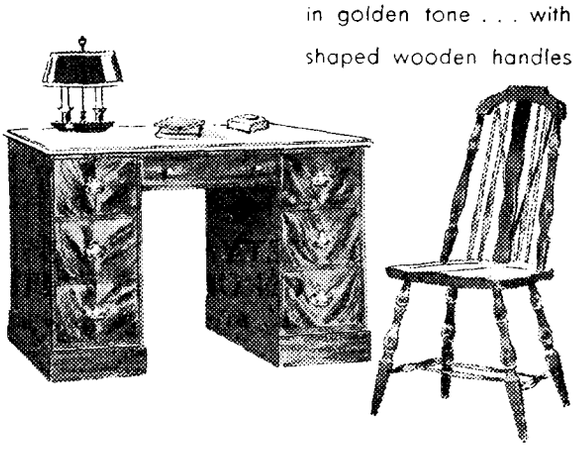

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such a policy one of transition are spoken of, but their influences on the policy are not elaborated enough for the reader to see altogether clearly the architectural interconnection which formed the not very well-known fourteenth century.

The pamphlet war which raged between Lewis the Bavarian and the exiled Popes was practically finished when Charles took over the empire, and religious controversies which developed from the year of his death (which was also the year the Great Schism began) are not given emphasis. Charles was "the Priests' Emperor," a learned and orthodox man who fostered the Catholic religion in peace—although he encouraged preachers in Prague who, from a loyal viewpoint, attacked corruption within the Church. In the philosophic and religious history Charles comes between Occam and Marsiglio of Padua on one hand, and John Huss and the Councils somewhat more on the other. This stretch of peace was in part a great accomplishment of his rule, but it was a somewhat deceptive picture of the age. Father Jarrett devotes himself more to the political and social side than to the religious and philosophic. The book is not a universal history of the period, but it is a splendid biography of the preeminent statesman of the time, and one which shows how he must be fitted into the age which could not be encompassed in the limits of the work.

PHILIP BURNHAM.

Armageddon's First Phase

Campaign of the Marne, 1914, by Sewell Tyng. New York: Longmans, Green and Company. $3.75.

THIS is an exceedingly valuable book, not that it reveals any new information about the first five weeks of the Great War, but because it sums up the material as does no other book yet published in English. The hero of Mr. Tyng's book is quite frankly Joffre, and this despite the fact that the French Generalissimo's initial miscalculation of the German strength and the lamentable result of his Plan XVII are not in the slightest minimized or excused. Joffre is the hero because, though less far-sighted than his deposed predecessor, General Michel, in disbelieving in the possibility of the Germans using reserve corps in the first line and the probability of a wide sweep through Belgium, he yet was able to learn his tragic lesson and in two short weeks and through an utterly new strategic plan, bring victory from disaster. Mr. Tyng shows conclusively that the victory of the Marne was Joffre's and not Gallieni's, that on August 24, immediately after his defeat on the frontier, he issued the order bringing Maunoury's army into being and visualizing its attack on the German right wing. Far from the mere "nerve sedative" Liddell Hart declares Joffre to be, Mr. Tyng proves him, at least in the retreat and battle of the Marne, a consummate strategist.

Mr. Tyng's book is also particularly useful in its revelation of the reasons for the initial defeat at the frontier. The terrible battles in the Ardennes, and at Virton and Longwy, have been practically ignored by English and American writers, yet it was the defeat of

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the French Fifth Corps before the latter town which made it impossible for the corps on its left to advance, thereby uncovering the flanks of the two corps beyond, and permitting the Germans to strike the flank of the Fourth Army, which was the prime cause of the retreat of the whole French line.

"The Campaign of the Marne, 1914" is both comprehensive in detail and sane in judgment. It is moreover clear in its writing, even though it does not possess the brilliancy of such a book as General Spears's "Liaison." I choose next to the last paragraph of the book as characteristic of the author's opinions and style. "For the grave errors that led to defeat in the Battle of the Frontiers, Joffre must bear a major share of responsibility; but he received what is vouchsafed to few in like circumstances, a second chance, and out of a desperate, almost hopeless case brought forth decisive victory. It is perhaps too much to say that Joffre had genius; if he had, it was the genius of Washington rather than of Bonaparte; but the events of the Campaign of the Marne lead to the unavoidable conclusion that it is to Joffre, primarily if not solely, that France owes the first and most far-reaching of her great victories of the war."

GRENVILLE VERNON.

Revolt

Sentenced to Life, by Mary Agnes Hamilton. Boston: Houghton Mifflin Company. $2.50.

WITH unfailing verve and sympathy, and often with sensitiveness and insight, Mrs. Hamilton writes of several young Londoners who have revolted into various conventions of revolt and who, through suffering, find their way back to some of the enduring virtues. The author is a former member of Parliament, the biographer of Ramsay MacDonald, a lecturer, novelist and the only woman director of the British Broadcasting Corporation. Her book, like her life, is full of a number of things.

The story rambles from London, to New York and the mountains between Hungary and Czechoslovakia, and back to London, as it rambles from a bohemia where the writers and artists and musicians mix tea and talk about esthetics with pacifism and a passive inclination for improving the conditions of the poor, to scenes of worldly grandeur and others of peasant and pristine calm. After an unlikely beginning about an attempted murder which is too fictionally plotted, there is a sustained and poignant thread of self-analysis and questioning of the world's ways by the young protagonists. All the lay answers, courage, service and self-sacrifice for others, a heightened appreciation of the arts and a deepened feeling for suffering humanity, a cosmic sense and a replacing of the attitude of scoffing at religion by forbearance and respect, are discovered in the end—all the lay answers, that is, except Communism. While occasionally unconvincing, the book is sincere and bright and no doubt deeply typical of the many to whom it is final answer enough that it is nice to be nice.

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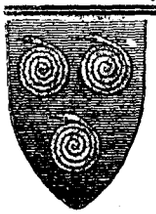
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Briefer Mention

War Clouds in the Skies of the Far East, by Tom Ireland. New York: G. P. Putnam's Sons. $2.75.

THE AUTHOR of this practical book accepts a maximum of American political saws which lead us into trouble with the Japanese: absolute exclusion and the horrors of miscegenation (the authority is Herbert Spencer), a punitive protective tariff, a navy second to none, isolationism, moral responsibility for the Philippines, and others. These acceptances make more emphatic his warning to let Japan alone in her own waters, to abjure a half-way policy of proclaiming our determination to have China and Manchukuo handled as we think best while at the same time throwing away the big stick. The bulk of the book excellently exhibits the relative and absolute interest of the powers in China, the recent history of the powers in that region, and the almost impregnable military and naval position which is for an indefinite period inevitable for Japan in the Eastern Pacific. The most interesting part tells of Japan's consistency in creating another India out of her great neighbor, by territorial aggression, military and diplomatic interference, and by flat opposition to western moves toward forming a Chinese national power which would not be dominated by Tokyo.

Memoirs of Count Apponyi. New York: The Macmillan Company. $2.50.

THE CATHOLIC BOOK CLUB has selected this volume of reminiscences by a great Hungarian Catholic diplomat, statesman and humanist. Count Apponyi was loyally devoted to the Church, concerning the recent history of which he had much of interest to say. He followed the Vatican Council as a young man; knew and appreciated Cardinal Manning; and recalled with great affection his years in an Austrian Jesuit school for boys. Circumstances several times brought him to the United States, which he loved and where he had many friends, notably Presidents Roosevelt and Taft. As a Hungarian statesman he took an important part in events preceding and following the World War. One of the most interesting chapters contains memories of Liszt and Wagner. It is a decidedly readable and worth-while book, though some of the material will seem a little remote to the average reader.

CONTRIBUTORS

MICHAEL O'SHAUGHNESSY is a New York business man and the editor of weekly and monthly reports on the oil industry.

CHARLOTTE KELLOGG is the author of "Women of Belgium," "Bobbins of Belgium" and "Mercier."

DANIEL SARGENT, author of "Thomas More" and several books of verse, is an instructor in English at Harvard University and the president of the Catholic Poetry Society of America.

RANDALL POND sends this article from Mexico City.

JAMES J. WALSH, M.D., is a lecturer and the author of many books, of which the latest are "American Jesuits" and "Education of the Founding Fathers."

ROBERT P. TRISTRAM COFFIN, professor of English at Wells College, is a poet and essayist. His latest book is "Lost Paradise."

PHILIP BURNHAM is a member of THE COMMONWEAL staff.

GRENVILLE VERNON is a publisher and literary and dramatic critic.

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